1: Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
Mirebalais

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Compère répond':	My friend replies:
"C'e' moin qui avec cousine moin."	"It is I who am with my cousin."
Assé-é!	Enough!
Moin en dedans déjà.	I am already inside.
En é-é-o!	Up, o!
Nan point taureau	No bull
Passé taureau.	Is better than [this] bull.
En é-o!	Up, o!

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Finally, there may be cited a composition which complains against a shirker who comes and eats, but does little work:

Samba, é-é,	Samba, *é-é,*
Moin vé ou malhonnet,	I see that you are a dishonest man,
Tonnèrre!	*Tonnèrre!* •
Moin planté maïs moin,	I plant my maize,
L'année rive,	The year rolls round,
Moin planté mangé,	I plant food,
Ou apè managé li.	You eat it.
En é-é-o!	In the air!
Moin planté zaboca,	I plant avocados,
Ça pou' ou mangé,	They are for you to eat,
Ou malhonnet-o.	You are a dishonest man-o.
Tonnèrre!	*Tonnèrre!*

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The field cleared and hoed, the work of planting begins. This is carried on in accordance with a well-defined calendar of agriculture, which takes as its starting-point the beginning of the rains. Maize, which matures quickly, is the first crop, and is planted during the latter part of March or early in April, unless the rains are delayed, when it is planted later that month. Congo peas, which mature less rapidly, are put

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• *Tonnèrre*, "thunder," is a Haitian-French oath; the original is retained because in translation its force is lost.

3: Leyburn Z-4, 5 (no date) 1966
SV3 Haiti SV3

Only a beginning has been made of collecting the thousands of "Cric? Crac!" stories current in Haiti.

It is only recently that people have written Créole, so that there is no standard orthography. Every writer spells words phonetically, with consequent irregularities, and with wide differences between two people writing the same thing. Recent etymological studies may lead eventually to a dictionary and a standard spelling. In order that the reader may see the resemblance of Créole to French, yet its differences from that language, we shall quote a part of one of La Fontaine's fables put into Créole verse by Georges Sylvain.[10] His own French retranslation accompanies the fable, turning such phrases as "female pig" into "sow."

Nan temps toutt bett té palé,
Té g'ain (palant pa respé)
Té g'ain gnou fémel cochon.
Zott connin gen cochon bon?
Cila-là té fait zanmi
Avec gnou fémel chien, qui
Té prett pou mi bas. Chien-là,
Gnou jou, dit cochon con ça:
"Moin pré pou moin accouché,
"Ma conmé, t'en pri! souplé,
"Pémett moin prété gnou coin
"Nan pac ou, pou pititt moin."

Au temps où toutes les bêtes parlaient,
Il y avait (sauf votre respect)
Il y avait une truie.
Vous savez comme les truies sont bonnes gens?
Celle-ci avait fait amitié
Avec une chienne, qui
Était sur le point de mettre bas. La chienne
Un jour, dit à la truie:
"Me voilà près d'accoucher,
"Ma commère, je vous en prie, s'il vous plaît,
"Permettez-moi d'emprunter un coin
"De votre parc, pour mes enfants."[11]

The terseness of the language is fascinating, a situation is hit off precisely in a few words: a stuffed shirt has been deflated, and the truth has been told. A Haitian was heard to say, "Nègue riche li mulatte; mulatte pauvre li nègue"—a rich Negro is accounted a mulatto; a poor mulatto is to all intents and purposes no better than a Negro. And there is a profound comment on the whole caste system.

Wherever the French went in the Caribbean region the Créole language spread—in Louisiana, Martinique, Guadeloupe, Guiana. Each region has its own peculiarities, but in general it may be said that these other regions show much more French (as distinct from Norman) influence on Créole, and much less Spanish and English influence. Similarly in Haitian towns, where the élite speak French

10. *Cric? Crac! Fables de La Fontaine racontées par un montagnard haïtien et transcrites en vers créoles* (Port-au-Prince, 1929), p. 21.
11. "Zott" means "vous autres"; "gnou" is "une."